LET'S THINK IT OVER

The Student Revolution

In four months last year 340 secondary schools in 38 states had serious student disturbances, this in addition to all the radicalism expressed in university and college confrontations.

Some careful surveys have been made as to what knowledgeable leaders think are the causes of campus unrest. The answers vary considerably.

Psychoanalyst Bruno Bettelheim says among other things that "the political content of student revolt is most of all a desperate wish that the parent should have been strong in the convictions that motivate his actions." He suggests that intellect is developed at much too early an age and at the expense of emotional development. Prolonged education, and prolonged dependence, he suggests, make the student rebellious and that "campus rebellion seems to offer youth a chance to short-cut the time of empty waiting and prove themselves real adults." He discounts the commonly cited explanations: Vietnam war, injustices in the U.S. system. Instead, he insists underlying causes are found in the way American children are raised and educated.

Interstitial Christian Fellowship editor, James W. Reapsome, after quoting numerous explanations, has a thoughtful comment and some helpful suggestions in his recent interpretive newsletter for pastors and youth leaders:

1. Keep a close, sympathetic ear to your young people. Read their college papers, the books and magazines that are popular with them.
2. Be open to their ideas, no matter how far out they may seem. Admit to the reality of some of their grievances.
3. Ask them how they feel about student radicals on their campuses. For example, ask if they go to meetings of Students for a Democratic Society, or similar groups, and find out how sympathetic they are to their goals.
4. Help parents to stay calm; try to put the whole radical movement in some perspective; close the generation gap with facts and openness.

Dr. Donald Louria, a Cornell medical professor states that a single dose of LSD is sufficient to cause permanent personality changes. LSD's potency and the dangers of taking an overdose are dramatic; a single ounce is enough of a dosage for 300,000 people. Dr. Louria, who is one of the most outspoken advocates of strict curbs and severe penalties for LSD users, said the question is not alcohol or LSD or marijuana, but whether our society should add to our alcohol burden another intoxicant.

Fortress of Masada Overlooking the Dead Sea

Built by Herod the Great before the birth of Christ, the recently excavated fortress palace in the desert has a story of Jewish heroism told by Josephus and now verified. After the destruction of Jerusalem in A.D. 70 some 970 Zealots occupied this inaccessible fortress for a last stand against the Romans. About to be captured after a long siege the Zealots killed each other to make the Roman victory hollow. Now Israeli officer candidates climb the heights to be sworn in and echo the cry. "Masada shall not fall again."
A Word to the Strong

Here is something to think about: those who are strong must live up to a greater responsibility than those who are weak. Let us philosophize on that a bit from the background of a passage in the fourteenth chapter of Romans. There Paul says, "Let us then that are strong ought to bear the infirmities of the weak, and not to please ourselves." (Rom. 15:1.)

In the fourteenth chapter he had discussed the attitude to be taken toward those who were weak in the faith especially in the matter of diet. The strong should not only bear with the people who are afraid to eat anything but vegetables; they should also "bear the infirmities of the weak." The weak, Paul could see, had other applications of this principle. Paul says, "I know, and am persuaded, by the Lord Jesus, that there is nothing unclean of itself." This does not give him liberty to ridicule the one who has a conscience (misguided) on this matter.

Not long ago I felt it my duty to make a suggestion to a Christian leader who is a strong Baptist minister, and serviceman. He was a member of the Associated Church Press, H. North, Baptist ministers, and servicemen, and we had such an interesting ride. We would not be surprised to see him at church some Sabbath morning.

What makes a city interesting or a trip profitable? It is not just the sights you see, but also the atmosphere you breathe and the mood of the city. It is wonderful to see a remarkable collection of Indian or Eskimo items or to stand in awe by the side of giant spacecraft. It is an unusual experience to observe the composition of a four-inch rock from the surface of the moon or to look again at the first planes that took to the air. But what makes Washington or any other city really interesting is the people who are doing things—the people with whom you have something in common. Things have their place, and we couldn't enjoy life without them. But the sparks that come from striking flint and steel together or the engines that combine spark and fuel for horizontal or vertical transportation are nothing as compared with the sparks that come from new friendships are renewed or new ones made.

Experiences are never quite the same wherever we are if we keep alert to our surroundings. There is a very special feeling of a great national religious weekly or to spend time in the school and offices of a relatively new organization, Christian Service Committee, which opens new vistas and broadens horizons.

When one attends the Seventh Day Baptist church at 4700 16th St. N.W., it is somewhat unpredictable experience, as every church service ought to be. The service conforms to the general standards of acceptability or excellence, but in a general metropolitan church one cannot do anything like the people with whom you have something in common. Things have their place, and we couldn't enjoy life without them. But the sparks that come from striking flint and steel together or the engines that combine spark and fuel for horizontal or vertical transportation are nothing as compared with the sparks that come from new friendships are renewed or new ones made.

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braska and South Carolina. Surely it is more than coincidence that in every instance of revision certain clerics promptly urge and organize to achieve the deletion or dilution of the religious freedom guarantees contained in these charters. Particularly, they seek to eliminate those provisions which protect the people from taxes for the support of religious institutions. Should these clerics prevail, the legislatures would promptly be beset with a dreary succession of demands for tax support of churches and their schools. If the people are to be taxed for religion, what religious freedom do they have?

"As a matter of fact, the clerics are not waiting on constitutional change. They are employing pressures to force passage of legislation providing public subsidy for their schools in the following states: Texas, Louisiana, Mississippi, Arizona, Michigan, Iowa, Kansas, Kentucky, Pennsylvania, Maine, Ohio, Vermont, New Hampshire, New Jersey, Indiana, Maryland, West Virginia and New York. Such legislation was actually passed last year in Connecticut, Rhode Island and Ohio.

Our Praying Corner

Suggestions for Prayer This Week

Pray for:
1) The denominational Planning Committee as it meets March 8-13 at Plainfield to finalize church program suggestions for the coming year.

2) The Missionary Pastors Institute at Westerly April 1-7 to which all pastors are invited, that they may gain enthusiasm and know-how for evangelistic outreach.

3) The individuals who are writing in to the Tract Society for gospel and Sabbath literature, that they may read with open minds and hearts.

4) The ministry of laymen who have so many daily opportunities to bear witness of Christ and the Christian way of life.

THE SABBATH RECORDER

MARCH 9, 1970

Haiti: A Congo in the Caribbean

By W. C. Fields

Director, Baptist Press

No country in the western half of the world has a more fascinating religious life than does the Republic of Haiti. "The Pearl of the Antilles" is a haunting land. It also has tribulations that are Biblical in scope and apocalyptic in ferocity.

High in the mountains above Port au Prince, a Baptist missionary home has hallway display cases filled with voodoo fetishes given up by Haitians when they became Christians. This assortment of pin dolls and pottery, crude drawings and soul bottles, pathetic charms and primitive briar-a-brac, symbolizes the despair and the hope of a mysterious and appealing land lying, largely unknown, right at the doorsteps of the United States.

Haiti is rich in tropical beauty, with purple mountain vistas and deep shadowed valleys. White orange blossoms, bougainvillaea, scarlet poinsettias, fuchsia begonias, yellow Allamanda flowers splash the tropical vegetation with colors and aromas that God could have conceived. It is a land of bananas and plantains, coconuts and breadfruit, cassava, guava, and waving fields of silver-green sugarcane. Palms line crescent bays and form embroidery on the edges of a cobalt-blue sea.

Amid the innocence and grandeur of nature, one can see the trappings of modern life—a jet-age airport, attractive hotels, a golf course, television, taxis and taxation. This baffling and engaging place also has a past unsurpassed anywhere in our hemisphere.

Once France's richest colony it is now one of the poorest countries on earth with a per capita annual income of about $70. France, which hoped to live beyond 40 and dying is almost prohibitively expensive. Next to the USA it is the oldest republic in the Americas, founded in 1804 by the only successful revolt of slaves in history. Yet its friendly, rustic people have known more savagery than freedom.

Since the night Toussaint L'Ouverture set out to kill every white person in the realm and free his people from bondage and butchery, this black nation has never had a good government. Toussaint is revered as "this great man whom nature owes to her afflicted and lamented children." Sadly, the promise of his revolt has yet to be fulfilled.

The aboriginal name, Haiti, means "high country." Of the smallest countries in the western hemisphere (about the size of Maryland), it is the most densely populated (254 people per square mile). About 90% of the people are Negroes. The remainder are mostly mulattoes, with a tiny minority of whites. It has much to attract visitors—mystery, intrigue, dramatic history, beneficent climate, and exotic culture. Since 1957 this western end of the island of Hispaniola has been under the iron hand of a country doctor turned politician, Francois "Papa Doc" Duvalier, now self-proclaimed President-for-Life.

Haiti, "guardian of the windward passage," is a fantastic mix of the West Indies, West Africa and the South Pacific. The major city, Port-au-Prince, with its rusting corrugated roofs and gingerbread houses, its eternal summer, its dark-skinned natives moving languidly among the mango trees, might just as well be Papeete in Tahiti, Conakry in Guinea, or Brazzaville in the Congo.

Filing sky-high in a sleek Air France Caravelle out of Miami, the traveler crosses the north shore line of Haiti at about the place where 477 years ago Columbus, in his caravel, the Santa Maria, struck a reef and sank, a few days after Christmas, 1492. From high altitude, Haiti looks very much as it must have appeared to Christopher Columbus—just one more island like numerous others in the Caribbean Archipelago, formed by the convolutions of under-sea volcanoes, shamed by wind and sea of forgotten time. The view is deceiving. Haiti today is far more African than Caribbean, more African in fact than much of Africa.

With the mantle of darkness, Haiti's mysterious customs and its visceral rhythm rises to the beat of voodoo drums.
can see colorful voodoo rituals staged in the city with the incantations of Houdans, the swaying of mambos, the hypnotic cadence of the drums, the sacrifice of a chicken or two, and other stage effects, but it is pure theater tourist. The genuine voodoo is for the native initiates alone. Every village and commune from Jacmel to Port-de-Paix, from Jeremie to the border of the Dominican Republic, has its priest of the West African deity, Vodun.

Voodoo is a mixture of superstition and magic, salted with Christian symbolism and occult lore brought over by the ancestors of these people when the slave ships carried them away from Africa. Officially the country is Catholic. Mostly it is voodoo. Many who wear crucifixes around their necks also wear occult charms on their garments.

President Duvalier himself is a cagy advocate of voodoo. Yet he has guaranteed religious freedom to all so long as church leaders do not dabble in politics. He had been excommunicated by the Roman Catholic Church for deporting the Catholic archbishop. This, however, did not stop him from expelling the Episcopal bishop in 1961. In recent months, nine Catholic priests.

As long as the churches do not seem to be tampering with his business, Papa Doc is once more mending fences. Some of the old excesses are being toned down. Friendliness is the new order going out to all of the functionaries. Visitors, now rapidly increasing, are being given the glad hand and a fair shake, as they alight from airplanes and cruise ships. The wobbly institutions of the country, including the religious ones, are permitting themselves some cautious optimism. May be better times are ahead. For a long-suffering and hospitable people, they are long overdue.

Peril to Church - State Separation

Glenn L. Archer, for 23 years executive director of Americans United for Separation of Church and State declared on the eve of his conference, the 23rd National Conference on Church and State in Detroit, Michigan, that in all those years as director he had "never seen such political pressures to tamper with separation as we see at the present time."

At this very moment Michigan is torn with strife over the demands of the Catholic Church for tax support of its denominational schools.

"But Michigan is only one state that feels this problem. In 30 states at this moment the Catholic Church under a plea of poverty seeks to impose the costs of its institutions on taxpayers of all faiths. In most states this is not an endeavor to change the constitution to make this possible. Unless these pressures are resisted strongly by all citizens our cherished freedom from the tax for religion will be lost. The world has been far too much of government-subsidized religion. That was why our founding fathers separated church and state in the first place."

THE SABBATH RECORDER

MARCH 9, 1970

MEMORY TEXT

Sing unto the Lord a new song, and his praise from the ends of the earth, ye that go down to the sea, and all that is there-in; the isles, and the inhabitants thereof.

Isaiah 42:10

Report on Japan

The Japanese people are little different from American in the quality of life and cultural modernity, said the Rev. Jitsuo Morikawa, secretary of the department of evangelism planning of the American Baptist Home Mission Societies, in a report of his impressions after spending a two-month sabbatical leave in Japan.

Dr. Morikawa also reported that "Japan is a secularized nation, a society free from religious tutelage . . . " and that the number one question before the nation is the direction it will now take: either an island of affluence in an ocean of poverty and the building of a costly military arsenal or sharing her technical and economic resources with the underdeveloped nations of Southeast Asia.

Born in Hammond, British Columbia, Canada, Dr. Morikawa is the son of Japanese parents who emigrated from Japan 60 years ago. Although glad to be an American, Dr. Morikawa said that he had always assumed that he was basically Japanese and looked forward to "going home" where he would be "part of the racial majority rather than a visible minority, as I am in America."

When he arrived in Tokyo on September 23, he encountered "a succession of shocks and disappointments." He said that he "had anticipated a Japanese strain of national pride that set itself off as a distinct group. I was surprised by the culture of Japan, in many ways different from New York or Chicago. I looked forward to a nation of Japanese people with their long and rich traditions, with strong family ties, people with special grace and courtesy; and I was met by people little different from Americans, in dress, style of life, and cultural modernity and with all the same urban crises of pollution, crowded housing, congested traffic, student revolution, youth rebellion, family disintegration, with the same car and television in every home."

"My romantic picture, acquired from childhood through the patients I had lived with, of Japan is similar to reality of modern Japan. I had lived with myths and dreams of things which did not exist because shattered by change, reshaped by the impact of modernization, I needed to come to terms with reality instead of living in the luxury of illusions," said the American Baptist.

Upon his return to America, Dr. Morikawa realized that "Japan is not my home; I am my home and yet even America is not my ultimate home. Home is wherever one lives in the world. We are world citizens who are forced by the pressures of history to learn what has always been true — there is only one world, one Lord, one baptism, one human community."

Dr. Morikawa observed that the new Buddhist sect, Soka Gakkai, which has now grown to a membership of seven million families has developed into a political party and there is a question whether "this is a religious movement or a socio-political movement using some religious symbols with gravely dangerous nationalistic undertones. In the main, the Japanese are a religionless people, this-worldly oriented, pragmatic, and matter-of-fact."

"The Christian church is a fragile institution, and after 100 years or more of Protestant missions with a longer history of Catholic presence, less than one per cent identify themselves with the Christian community. And yet the impact of the Christian gospel appears to be profound. The strata of workers, the working class, mass and popular education, social work, concern for the welfare of all, have been affected by the gospel of Jesus Christ," said the speaker. "I think it is true that the Lord of history whom the church proclaims is at work in the world in many ways despite the limitations of and the negligeable size of the church." — ABNS

World Baptist Congress

Evangelist Billy Graham and Miss Angie Brooks, president of the United Nations and a Baptist leader of Liberia, are among the speakers scheduled to address the 12th Baptist World Congress in Tokyo, July 12-18, 1970.

More than 60 church leaders from 30 countries have agreed to take part in the congress, according to Mrs. R. L. Mathis of Waco, Texas, program committee chairman.
A Review of Guyana Missions in 1969

The end-of-year Mission Emphasis on Guyana, S.A., was observed in the churches and Sabbath Schools on Sabbath Day, April 26, 1969. Attention was called to a set of 67 colored slides with a reel of taped recordings to go with the pictures, which had been prepared by Pastor Leroy Bass, missionary on the field, and the church. The use of these audiovisual aids presented an interesting and informative program on our missionary work in Guyana.

October 1969, Pastor Rene Mauch arrived at Georgetown on February 11, 1969, to assist Pastor Leroy Bass for one month in the work on a self-supporting basis. It will be recalled that Brother Mauch visited Guyana for several weeks in 1961. On each occasion he has given leadership training courses and has shared some of the knowledge and skills he had learned as he had previously prepared to serve as missionary-elect to Guyana, withdrawing at his own request. A more detailed account of Brother Mauch’s visit and his thoughts on the future of the work there may be found in the Sabbath Recorder issue of June 9, 1969, page 9 and 10.

The Guyana Seventh Day Baptist Conference met at the 19 Gordon St., Kitty, Georgetown house of worship August 2-4, 1969 with Pastor G. Leyland Bowen presiding. At this time a dedication service was held “for the Georgetown church building, a new rug, new Sabbath School furniture, new church sign and piano.” A picture and message from Conference President G. L. Bowen may be noted in the Sabbath Recorder issue of May 26, 1969, page 8.

The third annual Youth Camp was held at Camp Mainstay, located on the Essequibo River, not far from Bartica, August 26 - September 3, 1969. Thirty-six campers and six staff members took part in an inspiring schedule of varied activities. Only half of the youths were members of any Baptist church. Pastor Bass has written, “We do make our camp programs tell richly for Christ in our wonderful times together.”

The Missionary Board voted approval of a requested “mission assistant” to begin in November, 1969. At Pastor Bass’ suggestion a national leader, Mr. Wilton Peters, was chosen for this position. It was expected that the mission assistant would be able to tell how Pastor Bass was present and while he was in this country on furlough (1970-71).

Pastor Bass reports painting and repairs having been made on the recently purchased 19 Gordon St. property in Georgetown (a house of worship and a home for the missionary). It is hoped that payment in full for this property may be made by the Missionary Board during 1970.

Assistance has continued to be sent toward support of pastors and lay workers and to help in patching funds basis with church building and repairs. A survivor’s allowance continues to be sent to Mrs. Martha Tyrrell, widow of the late Rev. Joseph Tyrrell of Parika. Efforts continue to secure clear title to church properties at Parika, Dartmouth and Bona Miranda in Riva Rivers.

A ministerial student, Samuel Peters, is preparing for the ministry at Kingston, Jamaica. He is the son of Wilton and Inez Peters. He is a young man of much promise and well-liked by the Jamaican brethren as well as by his own people in Guyana.

It is expected that Pastor and Mrs. Bass will begin with a trip to furlough around August 1, 1970, and will attend Conference at Milton, Wis. They have been requested to return to Guyana for a second term of service beginning early in the summer of 1971.

Looking ahead, Pastor Bass has written, “Our Guyana Conference is making heartening progress toward self-government and a first step toward self-propagation. The first two points do need more cultivation, encouragement and enlightenment. Nevertheless, good progress has been shown and we are striving for continuing development are good.”

Rhodesia Director Writes

Rev. L. M. Vumah, director Seventh Day Baptist Mission Rhodesia, Africa

Dear Brother Harris,

Greetings in the name of our Lord Jesus Christ. This letter has been prepared to extend our special greetings (May 26, 1970) that we may have fellowship with you brethren in U.S.A. We are grateful for your help, both material and spiritual needs for our work here in Africa. We would like to make it clear that your simple prayers that you have prayed for us have met the response of our Heavenly Father. The Lord is greatly blessing us, and we are growing both in numbers and spirit.

The year of 1969 has been a memorable one to us here in Rhodesia. During the month of December, we had an election meeting on our M.E.C. (Mission Extension Committee). At this meeting Rev. L. M. Vumah was re-elected director; Mr. Samson Vuyani, secretary; Mr. J. Sithole, treasurer. In this committee Mrs. E. Vumah is representing women’s work and her secretary is Mrs. R. Franznado.

Our Mission Extension Committee agreed that Mr. Samson B. Vuyani, our ministerial student, be trained at the Mission House by Rev. Vumah. Mr. Vuyani is already doing his ministerial training under the tutelage of Pastor Vumah. This work is financed by the Central Africa Conference of the Seventh Day Baptist Church.

Mr. Vuyani will take two to three years, depending on the ability of the student. Mr. Vuyani will be employed by the Seventh Day Baptist Mission of Rhodesia after his graduation.

The Seventh Day Baptist Mission of Rhodesia is very grateful for the visit of the C.A.C. secretary, Rev. O. B. Manani. This has left us with a reaction of harvest and rewarding experience to our witnessing. Our work is mainly in Seluke, and a small group in Gokwe. In December one of our members, Mr. Mathias Munganadi, was transferred to Gatpoma, and he has started a new church in the name of the Seventh Day Baptists.

The Sabbath Recorder

March 9, 1970

Thurman C. Davis

Retires from Boards

Thurman C. Davis, prominent South Jersey business man, recently retired from active board membership in the American Sabbath Tract Society and as a trustee of the Seventh Day Baptist Memorial Fund. He lives with his wife Sally at Shiloh, N.J.

After attending Heinbach Business College, Bridgeton, N.J., in 1921-22 he was employed in the general store and farm equipment business of his father, Samuel V. Davis, on the corners in Shiloh. Thurman bought the business in 1944 and four years later expanded the farm equipment line with the erection of a modern sales building on the Roadstown Road. Both operations have since been sold but continue to serve the community under their present ownership.

Mr. Davis has always given much time to civic and community activities. He was councilman for the Borough of Shiloh for over 25 years. Presently he is a director and second vice-president of the Farmers and Merchants Bank, Bridgeiton, and a director and vice-president of the Equitable Building and Loan Assn., Bridgeton.

He is a member of the Masonic Order and a thirty-second degree Mason of the Seventh Day Baptists.
Consistory of Camden, N. J., as well as a Crescent Temple Shriners of Trenton, N. J. In 1929 he was the Man-of-the-Year of the Farm equipment industry in his state, having served several terms as president of the New Jersey Farm Equipment Association.

During the years Thurman Davis has served actively in the Shiloh Seventh Day Baptist Church as a trustee and in many financial committees. He was chairman of the building committee after the disastrous church fire in 1934, and more recently was chairman of the building committee of Jersey Oaks Camp. He is currently teaching the Men's Brotherhood Sabbath School Class. Rev. Charles H. Bond, his pastor, speaks of him as "a faithful worker."

Mr. and Mrs. Davis were married in 1924 and have divided their time between their home in Shiloh and a summer place at Fort Elsberg on the Delaware River. Their daughter, Mrs. William Madara, resides at Merchantville, N. J.

Last year a neighbor who had noticed the Davises' happy married life in connection with the marriage of Thurman Davis to speak at her wedding in the Friends Meeting House, Salem, N. J. He said of the ring on your finger is made in a perfect circle; it has no end, symbolizing the fact that your marriage is everlasting. Love will make you both happy. God blessed marriage, therefore the fact that your marriage is everlasting. Love for each other will make you both happy. God blessed marriage, therefore the fact that your marriage is everlasting. Love for each other will make you both happy. God blessed marriage, therefore the fact that your marriage is everlasting. Love for each other will make you both happy. God blessed marriage, therefore the fact that your marriage is everlasting. Love for each other will make you both happy.

In addition to his home life, Thurman enjoys fishing and bird hunting. He is able to claim a bull moose brought back from Canada last fall.

During his fifteen years on the Tract Board he has been a member of several committees and as a trustee of the Memorial Fund he chaired the scholarship committee for ten years. He has now received the thanks of both boards and their regrets that hearing difficulty makes him ask to be relieved of these responsibilities.

--A. N. R.

**Comment on Jewish Question**

Rabbi Tanenbaum in his weekly radio discussion from New York attempted to comment objectively on the Israel Supreme Court's decision last week in achieving a compromise solution in the controversy over the definition of Jewishness must be regarded, under the circumstances in which Israel finds herself, as still incomplete.

A precipitate redefinition of who is a Jew, especially one that would depart radically from the historic Jewish self-understanding that has been operative over the past 2,000 years — namely, that a Jew is one born of a Jewish mother, or one who converts to Judaism — would lead inevitably to a profound rupture in the unity of the Jewish people not only in Israel but within every Jewish community throughout the world. At a time when Israel continues to be ringed about by the military security forces and the government agencies are trying very hard to guarantee normal life within the areas under Israeli control within Israel are not oppressed. About ten percent of the students in the universities are Arabs. However, there is an underground resistance coming largely from neighboring countries. Though there is irritation and grief at some of the security measures, there would be more grief if the security forces were less active.

Strange as it may seem, there is commercial and agricultural trade fairly deep in Jordan from the Arabs.

The Old and the New Testament writers call upon the faithful to pray for the peace of Jerusalem. That call should be echoed today. There is a dimension of peace that is missing that was neglected in the days of His flesh and is neglected today both in Jerusalem and in our cities. Coming to the descent of the Mount of Olives, looking at the city across that narrow valley beyond which stood the temple Jesus wept over the city and spoke of peace.

"If thou hadst known..." (Luke 19:42). The acceptance of the aged widow of Nazareth and Savior would have made for peace and
"Monkey See, Monkey Do" (This is another in a series on family relatioships written by Mrs. Dorothy Parrott of the Seventh Day Baptist Church at the request of the Family Life Committee of the Seventh Day Baptist Board of Christian Education.)

We are very much aware of the Biblical assurance concerning the bringing up of children. Sometimes, however, when our children engage in activities we disapprove of or adopt hair styles or dress codes that do not conform to what we think is proper, we wonder if they have departed from the "way".

One reason given for some of the rebellion expressed by youth is that the older generation is not honest. It seems unfair to level such a criticism against an entire group of people, but there are enough observable occasions of dishonesty that we would do well if we took a closer look at ourselves and each one asked, "How honest am I?"

We know of people who won't answer the doorbell and, by so doing, indicate to their acquaintances see the cross of Christ reflected in me.

Drug Film for Churches
Family Films of Hollywood, one of the largest of the religious film makers, is announcing a 30-minute documentary entitled "The Youth Drug Scene," which appears to be something that can be highly recommended for showing to a church group or by a church for the benefit of the community. From the news release we draw the following material:

Why is a family that is addicted to drugs and that becomes dependent on drugs that they become the most important thing in your life? And then in heart-wrenching torment, to be helped by God's unfailling love and that of understanding parents and church-group peers, to climb shakily back to a fragile morality? Direct from the life of young Mark, an actual teen-age drug user, comes a gripping new documentary film, "The Youth Drug Scene," that tells it true and straight-

Why do our "normal kids" even 11- or 12-year-olds, get themselves hooked into the nightmare of drug experimentation and addiction? According to Mark they are looking for "kicks," forbidden pleasures, peer status with their more advantaged classmates, or even one-upmanship over those who are more conventional.

The Youth Drug Scene makes it easy for young people to identify with its "hero." He is a real person. Their kind of person. He has "been' there! This makes it plausible for them also to identify with his just-in-time discovery that the life-joys of family and friends in church and "straight" far outweigh the short-lived hallucinatory trips of the drug user. Thus normal pleasures eclipse the abnormal.

The dedicated psychiatrist to whom Mark was persuaded to go for treatment found the family, church and community support most helpful in getting Mark into that unfortunately small percentage of young people who do make it back from so heavy and protracted a drug use. Basic was Mark's definite spiritual conversion—his realization of his need for God's help, and his certainty at last that he would surely receive and be sustained by it.

The 16mm film may be rented from religious film distribution centers.

Summer Institute
The Center for Ministerial Education announces its Summer Institute, 1970.

On June 1, seminary students and other interested individuals will gather in Plainfield for three weeks of intensive study. The course of study will be Seventh Day Baptist Polity. Classes will be held June 1 - 19, except Sabbaths.

Enrollment is open to those preparing for ministerial accreditation by General Conference, ministers wishing to review, and to a limited number of lay people interested in pursuing this particular subject.

Arrangements to attend must be made in advance through the office of the dean.

Dean Victor W. Skaggs
510 Watchung Avenue
Box 368
Plainfield, N. J. 07061

MARCH 9, 1970

CHRISTIAN EDUCATION—Sec. Rex E. Zwiebel

"Just dominate us. Christianity pervaded the Roman army and empire because..."

Announcement on setting a clear boundary and letting children know clearly what is acceptable and what is not is an important assurance concerning the bringing up of children.

We know of people who won't answer the telephone and tell the caller they are not at home. We know of people who would not tell an out-and-out lie or deliberately cheat anyone, yet who fail to enlighten a person who believes a lie or who makes himself. Parents tell their children not to smoke, drink, or take drugs, then nullify their advice by setting a bad example in partaking themselves.

A vivid portrayal of how our actions affect our children is the anti-smoking announcement on television. The little ape apes everything his father does even picking up his cigarettes. Perhaps these specific examples are not problems that affect the Christian parent, but I wonder if each of us does not have an Achilles' heel.

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Family Films of Hollywood, one of the largest of the religious film makers, is announcing a 30-minute documentary entitled "The Youth Drug Scene," which appears to be something that can be highly recommended for showing to a church group or by a church for the benefit of the community. From the news release we draw the following material:

Why is a family that is addicted to drugs and that becomes dependent on drugs that they become the most important thing in your life? And then in heart-wrenching torment, to be helped by God's unfailling love and that of understanding parents and church-group peers, to climb shakily back to a fragile morality? Direct from the life of young Mark, an actual teen-age drug user, comes a gripping new documentary film, "The Youth Drug Scene," that tells it true and straight-

Why do our "normal kids" even 11- or 12-year-olds, get themselves hooked into the nightmare of drug experimentation and addiction? According to Mark they are looking for "kicks," forbidden pleasures, peer status with their more advantaged classmates, or even one-upmanship over those who are more conventional.

The Youth Drug Scene makes it easy for young people to identify with its "hero." He is a real person. Their kind of person. He has "been' there! This makes it plausible for them also to identify with his just-in-time discovery that the life-joys of family and friends in church and "straight" far outweigh the short-lived hallucinatory trips of the drug user. Thus normal pleasures eclipse the abnormal.

The dedicated psychiatrist to whom Mark was persuaded to go for treatment found the family, church and community support most helpful in getting Mark into that unfortunately small percentage of young people who do make it back from so heavy and protracted a drug use. Basic was Mark's definite spiritual conversion—his realization of his need for God's help, and his certainty at last that he would surely receive and be sustained by it.

The 16mm film may be rented from religious film distribution centers.

Summer Institute
The Center for Ministerial Education announces its Summer Institute, 1970.

On June 1, seminary students and other interested individuals will gather in Plainfield for three weeks of intensive study. The course of study will be Seventh Day Baptist Polity. Classes will be held June 1 - 19, except Sabbaths.

Enrollment is open to those preparing for ministerial accreditation by General Conference, ministers wishing to review, and to a limited number of lay people interested in pursuing this particular subject.

Arrangements to attend must be made in advance through the office of the dean.

Dean Victor W. Skaggs
510 Watchung Avenue
Box 368
Plainfield, N. J. 07061

MARCH 9, 1970

Baptist World Newsletter

Volume 1, number 1 appears at the bottom of a four-page newsletter sent out to editors in mid-January. It is an added service of the Baptist World, edited by C. E. Bryant and will feature this year news about the forthcoming 12th Baptist World Congress in Tokyo July 12-18, 1970. Brief items from the newsletter may appear from time to time in the Sabbath Recorder to help us broaden our view of world needs and work. An item relating to China, once of our greatest mission field will be of interest to Seventh Day Baptist readers.

Hope Remains Alive in China
A Hong Kong newspaper has reported that the faith and hope of Christians in mainland China remains alive despite two decades under an atheistic government.

In spite of government-permitted purges of Christians as part of the communist country's "cultural revolution, and the closing of all church buildings, cell groups of eight or ten Christians are said to meet clandestinely in villages and towns all over China.

The newspaper said also that Bibles are so scarce on the mainland that copies become the focal point of the cell groups and are hidden when not in use. Radio stations in adjacent Asian countries are broadcasting Christian programs in English and from China when missionaries were driven out and where there has been interest for years. Some listeners will send recordings of their own sermons to meet clandestinely in villages and towns all over China.

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ITEMS OF INTEREST

Gifts Acknowledged from Mexico
Rev. Elias Camacho of Mexico has reported that news of their work be published. Gifts from this country have helped to make it possible to have a program soon for the laying of the cornerstone of the church at Torreon — an area where there has been interest for a number of years but no church building. He acknowledges also a private gift from a friend in Wayne, N. J., who sent...
$26 for Bibles to be distributed to interested people who are not yet members. This enabled Mr. Camacho to meet some requirements again that the church leaders in Mexico do not ask for help; they prefer to finance their own work, except in cases where this is impossible.

—L. M. M.

Europe as Mission Field

The new decade of the "Seventies" has dawned on a Europe which, "for the second time in history" must be regarded as a mission field, where less than 5 per cent of the people may be committed Christians.

During the last three decades an "urgent need for missions" has arisen in Europe, the evangelization committee of the European Baptist Federation says in a decade-opening statement.

A many-sided modern evangelistic thrust is needed to confront effectively a pluralistic society, the committee adds. One method of evangelism, or even two or three methods, is no longer sufficient.

A "diversity in missionary structures" is required.

"Church members, whose spiritual life was at low ebb, have come forward, confessing their sins, asking for a prayer of blessing, and declaring that they want to be more dedicated disciples of Christ," it has been observed.

—EBPS

New Religious Heritage Head

H. Leo Eddleman has resigned as president of New Orleans Baptist Theological Seminary to become executive vice-president of Religious Heritage of America, with headquarters in Washington, D. C.

Religious Heritage of America is a nationwide organization committed to keeping alive the fact that the United States was settled primarily by people of faith, and that the unique idea of religious liberty was written into the Constitution as a result of their Christian faith, according to Eddleman's statement.

The organization also sponsors an annual "pilgrimage" of top religious leaders in America to the nation's capital, and presents awards to outstanding clergymen, church women, and a "Faith and Freedom Award" in journalism.

In his resignation statement, "only the challenge of the broader service of a nationwide organization like Religious Heritage of America could pull me away from the extraordinary faculty, the excellent trustees, and the capable student body at New Orleans seminary."

—BP

Takes World Congress Seriously

North Shore Baptist Church in Chicago is hoping to continue a tradition begun at the Baptist World Congress in London in 1955, John A. Dawson, a lay leader, reports the church has 30 members already registered for the 1970 Congress in Tokyo.

We had the largest church delegation in London in 1955, except for English churches; the largest delegation in Rio de Janeiro in 1960, except for Brazilian churches; the largest delegation in Miami Beach in 1965, except for Southern Baptist churches; and we hope to have the largest delegation in Tokyo, except for Japanese churches. The tour itinerary of North Shore's group includes stops in Oberammergau for the Passion Play and in Jerusalem.

(Seventh Day Baptists who can afford the trip would do well to increase our small delegation. Advance registration is necessary.)

Baptist World Newsletter

Can They Find Your Church?

The Bay Area church, which meets in rented facilities of the Arlington Community Church, 52 Arlington Ave., Ken­ coytown-Berkeley, Calif., has reason to believe in advertising. Oscar C. Burdick, co-pastor writes that they are listed in five area phone books in the yellow pages.

"It is reported that the class was attentive for a brief review of the history of Seventh Day Baptists from Kentucky.

Recently an inquiry came from someone living near Phoenix, Ariz., who had evidently seen the name in one of those phone books.

An Army Colonel from Fort Dix, N. J., stopped at the Seventh Day Baptist church the other day, according to a recent paper. He knew about the Bay Area church because his wife had found it when they were in the San Francisco area.

NEWS FROM THE CHURCHES

DAYTONA BEACH, Fla.—The annual Christmas program held during Sabbath School hour, was the telling of the story of Christ's birthday by the youth of the church in pantomime with a narrator and speaking quartet.

We enjoy having many northern friends join us for services and activities this time of year especially.

The annual meeting elected Lydye Davis, president; Wm. Heining, vice-president; Erma Van Horn, clerk; and Winfield Randolph, treasurer. Monthly fellowship dinners of the Church Aid for January and February had an average of 40 in attendance. A work meeting was held each month with the main project last month being the "Rocks" video. The Bay Area church took time to send a work meeting to the local nursing home.

Our church and people will be working closely with other churches and agencies of the area in programs for visiting students during the Easter season.

We will be one of the host churches for services on Good Friday.

Twenty of our folks enjoyed a picnic on the beach by the "Rocks." Sunday, January 14 a family of three took part in the fellowship dinner was followed by a program of pictures taken last summer by Pastor and Mrs. Van Horn.

—Correspondent

GEORGIA and ALABAMA FIELD.

Missionary activities are reported by Paul V. Beebe the field representative of the Paint Rock Area church.

He tells of a Hoe and Seed Dedication service of the Lavendar Mountain Sabbath School conducted on Sunday February 15. "Here in the South it is early garden time," he notes, "and now is the time to dedicate our seed, our soil, and our labor to God for His blessing on the forthcoming crops."

Most of the participants in the program were apparently members of the Paul Beebe family.

The professor of American Church History at Berry College, (Dr. William Hoyt) where the field missionary is employed, has been presenting the Baptist development in America. He suggested that Seventh Day Baptist history be presented by a member of that denomination, Mr. Beebe. The Historical and Tract Societies were given copies of the following booklets and tracts for each of the forty-one members of the class: "One People Bound Together," "The Times of Stephen Mumford," "Sam. Ward, Founding Father," "Their Place in History," "The Sabbath and Sabbath-keeping Baptists" and "Seventh Day Baptists Beliefs." It is reported that the class was attentive for a brief review of the development of Seventh Day Baptist work in Europe and America. About half of the students took active interest in asking questions during the last twenty minutes of the hour.

Accessions

By Letter:

R. Wesley Davis

Births

Burdick—A son, Lynn Fitch, and a daughter, Linda Sue, to Michael and Leona (Welch) Burdick of Brookfield, N. Y., on January 17, 1970.

Marriages

Vierow - Ferguson.—Alden A. Vierow of Orleans, N. Y., son of William J. and Zilla Thayer Vierow, and Phyllis L. Ferguson of Utica, N. Y., daughter of Arthur Lafayette and Mrs. Zilla Thayer Ferguson, were united in marriage at the Verona Seventh Day Baptist Church, by the Rev. Donald E. Richards, on February 1, 1970.

Obituaries

CARTWRIGHT—Floyd, son of Casner and Jennie (Witter) Cartwright, was born in Alfred, N. Y., Nov. 25, 1884, and died in rural Alfred Township, Jan. 29, 1970. His widowed life was spent in the area. He had been a member of the Alfred Station Seventh Day Baptist Church since 1925. He is survived by: his wife, Grace; a son, Carroll; five grandchildren and nine great-grandchildren. The funeral was in charge of his pastor, the Rev. Edward Sutton. Internment will be in the Maplewood Cemetery.

—E. S.
THE HOLY SABBATH DAY

1. This is the Holy Sabbath Day, The Day God made and blessed;
   The Day He made and gave to us, For worship and for rest. A-men.

2. Jehovah finished all His work
   And rested on this Day;
   So we will rest from all our toil,
   And sing and watch and pray.

3. God gave the Sabbath as His sign,
   A token of His love,
   That draws us from a life of sin,
   To realms of light above.

4. Upon this Holy Sabbath Day,
   We raise our hymns of praise,
   To Him who loves and keeps us all,
   And blesses all our days.

5. Dear Father, as we rest in Thee,
   This Sabbath Thou hast given,
   Prepare us for that Sabbath rest,
   Prepared for us in heaven.

Tune: Downs C.M. William L. Davis

Oasis Near Jericho and the Dead Sea

To the weary traveler or wandering Bedouin herder towering palms on the horizon signify an oasis in the Judean desert where there is sweet water and green grass. In the background is a cliff-hanging old monastery where monks live their austere and probably not very productive lives. Here at 1000 feet below sea level the contrasts of nature are as sharp as the contrasts of national and religious life. It is Arab country under Israeli control.